THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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A HUGE CHARNEL-HOUSE.

A PREHISTORIC CEMETERY DISCOVERED IN THE OHIO BOTTOMS—THOUSANDS OF BODIES SIDE BY SIDE—RELICS OF AN EXTINCT RACE.

IT was a hot day, a very hot day, that your correspondent lay on the broad of his back upon the bank of the Ohio, about a mile and a half below the little hamlet of Rome, or about eight miles below Vanceburg, Kentucky, on the opposite side of the river. The dense shade of a friendly tree protected me from the fierce rays of the sun, and rendered it possible to cogitate upon the mutability of all things earthly, without confining my reflections exclusively to the apparently melting condition of my too "solid flesh."

Folded carefully up in a piece of paper by my side I had some souvenirs of the past (but of how remote a past I had no more of an idea than an intelligent gorilla,) which served to confine my thoughts within the gloomy precincts of those clay tenements the sexton builds, and to the final scene in the serio-comic drama of human life. These souvenirs, however, were very mutable things themselves. That one of them had once been a portion of a human jaw, within whose limits a tongue had once wagged and voiced the war-cries, the rejoicings and lamentations of his people, and that another had once been the part of a human arm, that perchance had wielded a warlike weapon in their defense, there could be no question. But they had no more cohesion than so many lumps of sand, and, with every touch, crumbled into dust. It was to approve some wonderful statements of my casual acquaintance, Mr. James Hiner, of Vanceburg, Kentucky, that I had trespassed upon the territory of Mr. Robert E. Lockhart, and having found these relics of a departed and forgotten race everywhere about me, mingled with the earth, I had certainly food enough for "reflection melancholic." Bryant's Thana-

topsis served to garnish my thoughts with better phrases than I could mutter. The opinion had always prevailed with me that when the author describes the living as "but a handful to the tribes that slumber" on earth's bosom, and intimates that even if we should make our graves in the wilderness of Washington Territory "where flows the Oregon," we should lie down with the kings and princes of the earth, the statement should only be received as a sort of poetical guess. But with all these crumbling bones about me I felt inclined to believe that Mr. Bryant is literally correct. "Yes, it makes little difference where we're planted, we shall have plenty of company," I remarked to Mr. Hiner. "But it would undoubtededly make a difference," replied my companion; "a big difference. If you should happen to be planted for your long sleep just beneath where you lie, you would be wofully astonished when Gabriel blows his trumpet at the size and character of the crowd that will pop up in spirit or form out of this ground. I know to a dead certainty that they will be counted by thousands."

"Of course I am prepared to accept your opinion without comment, but the facts on which it is based would render it more satisfactory."

"My statement," replied my companion, "is easily demonstrated, if you are inclined to leave the shade long enough to investigate; or, which is perhaps better, for I find it rather uncomfortably warm in the sun, I will sit here first and describe, as they say, the lay of the land. To begin, then, this is the Ohio bottom, and therefore a sandy formation made in ages past by the river. From beyond the line of that fence yonder you can see that it gradually slopes toward the water. Had the land been quite level, and had the river not been eating its way during many years into this bottom, gradually shelving off the bank, I should not be able to make the statement, which is beyond the shadow of doubt, that we now stand over a portion of a vast charnel-house, where lie the remains of thousands of human beings. It is the custom among farmers in plowing such sloping light land, to throw the furrows to the lower side to prevent washing. This portion has been kept in cultivation a great many years in that manner. Year by year, however, it has washed off all the same. It was several years ago that Mr. Lockhart noticed that on every occasion when he plowed the ground the plowshare turned up what looked like fragments of bones. A closer examination of various specimens rendered it certain that they were human remains. When exposed to the air, however, they soon crumbled into fragments, and are seen no more until the next season's plowing turns up another installment, so that now you can follow the plow and gather basketfuls of these fragments. But those remains are not confined to this sloping bit of land. It is true that the plow doesn't turn up fragments on the higher ground there; but Mr. Lockhart built that fence which incloses it, and, on digging the post-holes, he informs me that his spade turned out these fragments from all of them. Now measure the inclosed space and the slope down to the river. There are not less than eight acres, and from my own personal observation I am satisfied that the bottom has lost off its front into the river not less than four acres, so that it may safely be said that this charnel-house over which we stand covered not less than ten or twelve acres. But you will say, that although the fragments are over the whole space and numerous, still it may not be an absolute certainty;

first, that they are human relics; and second, that they may be numbered by thousands. Fortunately the shelving of the bank settles both these questions at once. Satisfactorily for them they lie in full form and figure in the beds made for them by those who buried them. I don't mean that you can see their well-preserved skeletons. They have lain too long for that; but there they are in form and contour, lying side by side, and head to heel, packed in mussel shells, just as they are seen lying closely packed in the shelving bank. I have no doubt they have been laid all over the ground you see, for that alone will account for their being turned up everywhere by the plow, or wherever a spade is thrust in. Now consider, sir, ten acres paved with human bodies, and if you are orthodox enough in your belief regarding a future resurrection, judge whether I exaggerated when I said that the awakening trumpet would marshal you forth in company with thousands of strange companions. No, sir! If I were altogether orthodox and lived in that house, I should not provide such a source of astonishment for any of my race by burying them on the ground."

Your correspondent found Mr. Hiner to be a very truthful and conservative man, and could not avoid being impressed with the conviction that this plot of ground must prove interesting to antiquarians.

"Well, Mr. Hiner, you have apparently given considerable thought to these evidences of a prehistoric race. Have you any theories in regard to it?"

"Why, yes. I have given some thought to it. I have one of its rings with its center mound on my place opposite Vanceburg. Of course we can have nothing but guesses with which to answer the questions when this race came into the valleys of our great rivers, how long it remained, and when it became extinct. However, the more I have seen of these ancient mementoes and relics of the race, the more thoroughly have I become confirmed in the opinion that these valleys were once quite densely populated by it. With all their differences, there is a sameness in the histories of all primitive peoples. Among all of them has not the circle been associated with friendly rivalries, feats of daring, or agility, or religious ceremonies, or all combined? If they were devoted to religious ceremonies, it was upon the mounds that all could observe them; if of contests of strength or agility, or other exercises, it was from the mounds that those in authority must judge them. The testimony of history is that these circles indicate at least a semi-civilized social state, that had established periodical festivities and ceremonies, religious or otherwise. The universality of these mounds and circles indicate the same observances everywhere, and the unity of the race, while their dimensions would imply that they were designed for the accommodation of large crowds of people. I know of but one of them, that below Portsmouth, Ohio, on the higher ground, built of stone. It looks more like a defensive work than any other, but I do not consider that their prime object. The magnitude of these works—some of them, at least—raises the farther presumption that they were not a nomadic race, and that if they built these they also constructed habitations for themselves in some analogous manner—that is, of earth. Villages, towns, and even pretentious cities, such as now exist even in civilized countries, may have been scattered all over these valleys, constructed of materials of which not a vestige could be expected to remain. If

these valleys were peopled by such numbers as I believe, of course, neither river nor forest would supply them with food, and a cultivation of the soil must be presumed. I know of but one ear of corn taken from a mound. It was thoroughly carbonized, which accounts for its preservation. That one ear demonstrates agricultural pursuits as well as a thousand. The old Antiquarian Society, whose work I have, was so impressed with Biblical history that it was bound to make out this race to be the descendants of the lost tribes of Israel, and persisted in bringing them here by the way of Behring's Straits. I most potently believed that they came the other way, swarming up the Ohio and Mississippi from the Gulf, perhaps the result of some social revolution among the populations of Mexico. When they came, how long they remained, and how they became extinct, whether by famine, pestilence or war, or why they swarmed southward again, if such be the fact, there is nothing on which to hinge even a guess. What was this? Was it a burial ground for a large community, or were these the victims of some terrible slaughter in battle? What ceremonial of burial demanded such vast numbers of mussel shells, or did the sharp edges and smooth, hard surface of these prevent wild beasts from unearthing them? These have evidently been laid upon a common level and covered with earth. I suspect they were only fragments of the race who were honored with burial in the mounds. Now, you have the substance of my reflections upon this prehistoric race," concluded Mr. Hiner.—*Cincinnati Commercial Gazette.*

THE GLORIOUS UNCERTAINTY OF MEDICAL SCIENCE.

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Dr. J. Edwards Smith, of Cleveland, Ohio, being interviewed recently by a reporter in regard to a local dispute between homeopaths and allopaths, gave the following collection of opinions of eminent physicians in regard to the so-called science of medicine:

Professor B. F. Barker, M.D.—"Opium increases the nerve force."

Professor E. H. Davis, M.D.—"Opium diminishes the nerve force."

Dr. McClintock.—"Mercury has made more cripples than all the wars combined."

Dr. Bostwick.—"Every dose of medicine is a blind experiment."

Sir Astley Cooper, M.D., F.R.S.—"The science of medicine is founded on conjecture, improved by murder."

Dr. Adam Smith called universities "the dull depositories of exploded ideas."

Dr. Frank.—"Thousands are annually slaughtered in the quiet sickroom."

Professor P. V. Wander Weyde, M.D.—"Medicine is so far from being a science, that it is only a conjecture."

Professor Joseph M. Smith, M.D.—"Drugs do not cure disease; disease is always cured by the *vis medicatrix*—nature."

Dr. Benjamin Rush.—"We have done but little more than multiply diseases and increase their fatality."

Professor Evans.—"The medical practice of the present day is neither philosophy nor common sense."

Dr. Alexander Stephens.—"The older physicians grow, the more skeptical they become to the virtues of medicine."

Professor J. W. Carson, M.D.—"We do not know whether our patients recover because we give them medicine, or whether nature cures them."

Professor E. A. Peaslee, M.D.—"The administration of our powerful medicines is the most fruitful source of impaired digestion."

Professor B. F. Barker, M.D.—"The drugs which are administered for the cure of scarlet fever and measles kill more than those diseases do."

Dr. Hoffman.—"Few are the remedies whose virtues and operations are certain; many are those which are doubtful, suspicious, fallacious, false."

Professor Alonzo Clark, M.D.—"More harm than good has been done by the use of drugs in the treament of measles, scarletina, and other self-limited diseases."

Professor Millard Parker, M.D.—"As we place more confidence in nature and less in the preparations of the apothecary, mortality diminishes."

Dr. Titus, counselor of the Court of Dresden.—"Three-fourths of mankind are killed by medicines and prescriptions."

Dr. Reid.—"More infantile subjects are diurnally destroyed by the mortar and pestle than in ancient Bethlehem fell victims to the Herodian massacre."

Dr. Dickson.—The ancients endeavored to elevate physic to the dignity of a science, but failed. The moderns, with more success, have reduced it to the level of a trade."

Professor James Gregory said in one of his lectures—"Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are for the most part staring nonsense."

Professor Magendie, M.D.—"The physician mixes, combines and jumbles together vegetable, mineral and animal substances, and administers them, right or wrong, without considering for a moment the cause of the disease, and without a single clear idea of his conduct."

Dr. John Mason Good wrote—"The science of medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncertain, except indeed that they have already destroyed more lives than war, pestilence and famine combined."

Dr. Oliver Holmes (whom they have quoted so freely)—"The disgrace of medicine has been that a colossal system of self-destruction, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed of their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organism, nourishment or vital stimulation."

Bichat, the great French pathologist, in his General Anatomy, says: "An incoherent assemblage of opinions, themselves incoherent, the materia medica is perhaps of all the physiological sciences the one which best portrays the caprices and whims of human nature. What do I say! To a methodical mind it is not a science: it is a mass of unformed and inexact ideas, of observations that are often puerile. It is said that the practice of medicine is repulsive. I say more than this: that to the mind of a reasonable man the principles of our materia medica are irrational."

Dr. Ramange Felton, of the Royal College of Physicians, London, stated: "It cannot be denied that the present system of medicine is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name." He further adds: "How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

THE JEWS AMONG OTHER NATIONS.

THE Jews, though now scattered through all the nations of the world, have preserved the original type of countenance, owing to the fact of their remaining to a great extent unmixed with the surrounding people, through conforming to their customs, but shunning their religion, in this latter respect being true to their ancient faith. The Hebrew face can be generally detected, no matter where it is seen, though it is not a little curious that though rarely mixing with the nations among whom they have settled, fair-haired, blue-eyed, and white-skinned Jews can be met with in Scandinavia (I have myself seen them); red-haired and red-bearded Jews in Germany, and tawny-faced Jews in Spain and Portugal; while in India (in Cochin and on the Malabar coast) Buchanan affirms that Jews can be found so black as to be undistinguishable, except in features, from the natives. At Mattacheri, a town of Cochin, is a particular colony of Jews, who arrived at a later date in that country, and are Jerusalem or white Jews. There is, however, no evidence in support of Buchanan's belief that the blackness of the Jews spread through India is attributable to intermarriages with Hindoos; on the contrary, they seem to have avoided all intermixtures with other nations. In China the Jesuit missionaries describe a colony of Jews settled in Honan for many ages, who keep themselves distinct and intermarry within their own community. It appears that the Jewish inhabitants of Cochin were a people of the same migration with those of China, and it is very improbable that they differ from their brethren in the particular above alluded to. It is more likely that the fact of Jews now and then being found agreeing in complexion, etc., with the people among whom they are thrown, is owing to the force of imagination acting on the mother, just as in the same way the lower animals can be made to produce peculiarly marked varieties of offspring from contemplating during the season of pregnancy such marked forms. This fact is very familiar to physiologists. The character of the Hebrew as developed among the lower types of the race, is everywhere much the same; they are too often grasping and avaricious, following every pursuit where the greatest gain can be got, with little regard to the honor or dignity of the occupation. They are always keenly alive to the "main chance," of excellent business capacity, particularly when the buying and selling of money is concerned, "clannish" to their own race, hospitable among themselves, dignified and benevolent. Property, except when it is portable and easily realized, they

do not care to accumulate. This habit of theirs is probably owing to the fact that their chief occupations are as dealers in coin, bullion, jewels, etc., and also to the persecutions and plunderings they suffered in Europe during the Middle Ages, and in Mohammedan kingdoms—such as Morocco—at the present day. An estate in land cannot be concealed, but the millionnire may hide his coin and avoid suspicion, as in Morocco, by crouching in a hovel in rags. Yet the prejudice against the race—owing chiefly to the rancor which the Christians in the more intolerant Middle Ages excited against them—is in many respects unjust. The Jews, wherever you find them, have many excellent qualities—more, I might add, than the people of any other race. They take charge of their own sick and poor; they are merciful to each other in their dealings; and rarely do their wives excite scandal in the courts of law, or is the spectacle seen of one merchant of that race calling in the help of the law to obtain his just dues from another. These are but a few of their good qualities, and though they have others not so admirable, yet the same or similar charges might be brought against almost any other nation beside the Jews.—*Peoples of the World.*

ENGLAND'S VASTNESS.

Sir Richard Temple has been discoursing to the British Association on no less a subject than "The General Statistics of the British Empire." He tells us that the area of this empire is from 8,000,000 to 10,000,000 of square miles, or nearly one-fifth of the habitable globe, though only 120,000 square miles are in the United Kingdom. Hardly one-fifth of the 10,000,000 of square miles is either cultivated or occupied. We have 28,500 miles of coast line. There are 315,000,000 of persons in the Empire, of whom only 46,000,000 profess Christianity. England is the most densely populated part of the Empire, its average being 485 persons to the square mile. The annual revenue of the British Empire is £203,000,000, of which only £50,000,000 is raised by direct taxation. The people of the United Kingdom pay £4 7s. per head annually in taxes; those of the Colonies and dependencies only £1 14s. 1d. per head. The men under arms, or trained to arms, including militia and volunteers, are 850,000. Police stand at 210,000. The manufactures of the United Kingdom are valued at £818,000,000 a year, and those of the Colonies at £59,000,000; while the total wealth of the British Empire is £12,640,000,000. National debts reached the total of £1,062,000,000, the annual interest being £41,000,000. Every year 675,000 persons are convicted of crime, or two in 1,000 of population. During the last 50 years 8,500,000 persons have emigrated from the United Kingdom, 5,500,000 of them going to the United States. There are 1,000,000 paupers in the United Kingdom, which cost £10,000,000 a year. Pauperism has never existed in the East. Even in India, poor as it is, there are no paupers, the destitute and infirm being relieved by private charity. There are 5,500,000 savings banks depositors in the Empire, with £90,000,000 of deposits; there are 18,200 friendly societies, with 5,800,000 members, and funds amounting to £56,000,000. There are 8,921,000 children in schools throughout the Empire, and 5,250,000 of them are in the United Kingdom.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 8, 1884.

MISS FAITHFULL AND THE "MORMONS."

THE *Edinburgh Courant* publishes a synopsis of a lecture delivered at the Literary Institute of that city by Miss Emily Faithfull, on the night of the 18th ult.

The lecture was entitled, "Our Kin Across the Water, and a Visit to the Mormons," and at the close was voted to be an interesting and racy effort. Racy it certainly was between the lecturer and truth, and the latter was so badly beaten as to be left entirely out of sight. The only time that truth had any chance of keeping up was in the beginning, when the lady remarked that "Some thought that Mormonism would die with Brigham Young, but such people little knew its powers." From this on, however, truth stood no chance with the *racy* lady, and gave up in sheer despair.

Miss Faithfull described "Mormonism" as a grand land speculation, asserting that the missionary Elders offered their converts "40 acres of ground in these valleys on condition that they embraced Mormonism, the doctrine of polygamy being kept out of view until the land was reached and retreat impossible." As to the land matter, every one who has ever heard a Latter-day Saint Elder preach, is a witness that the statement is unqualifiedly false, no temporal or financial temptation whatever being held out to believers. The doctrine of plural marriage is *not* "kept out of view," but defended on Scriptural, philosophic and moral grounds of argument; and as to the impossibility of retreat from Salt Lake, all travelers, including Miss Faithfull herself, know the statement to be not only a false, but a very foolish one to make in these days of extraordinary traveling facilities to or from Salt Lake.

The lady then declares that our religion "has countenanced the coldest-blooded murders and the Mountain Meadow Massacre." Now what are the facts? One of the principles of our religion is, "No murderer hath eternal life abiding in him," which, although strictly Scriptural, is at variance with the teachings of the religious sects of the present day, who offer to every red-handed murderer the delusive and wicked promise, that a confession extorted from him through fear at the last hour of his blood-stained life, will admit him to the realms of eternal happiness and glory.

As to the Mountain Meadow Massacre, Miss Faithfull can scarcely be ignorant of the fact that the "Mormons" gave every facility in their power to the United States officers who investigated that matter; that John D. Lee, one of the principals in the massacre, was excommunicated from the "Mormon" Church, arrested by a "Mormon" for complicity in the crime, and tried

and found guilty by a "Mormon" jury. Sumner Howard, the United States Prosecuting Attorney, spent three months in sifting the facts of the massacre and—although unfriendly to the "Mormons"—testified that unanswerable documentary evidence proved that the authorities of the "Mormon" Church knew nothing of the massacre till after it was committed. If Miss Faithfull had spent but three hours in sifting the facts, she would have been saved the sin of bearing false witness against her neighbors.

The remainder of the lady's lecture is a tirade against plural marriage, and contains nothing original in idea or argument. To notice it at length would be like kicking against the air. As a sample of this portion of her lecture, however, we quote the following: "When a wife died the husband placed a veil on her face, and, according to the Mormons, unless her husband lifted that veil at the resurrection she would not see God." We would like to have the charity to believe that Miss Faithfull did not know this to be a foolish lie made out of whole cloth; but this charity leads us to the only other alternative, which, after all, may be the correct one, that Miss Faithfull knows nothing at all about the faith and doctrines of the Latter-day Saints, although she presumes to lecture on them.

And now, Miss Faithfull, we ask you why you talk so differently here to what you did in Salt Lake? Is it not because it is much easier to swim with the tide of public opinion and prejudice, than to struggle against it by speaking the truth? Again, does not your state of single blessedness make you a poor authority on the marriage question? Is not plural marriage infinitely better than no marriage at all? If all women followed your example, there would soon be an end to the "Mormon" question, and to every other question that affects humanity on this mundane sphere. G. O.

PREPARATIONS FOR WAR.

THE following programme just laid down by the Government for increasing and strengthening the navy, is rather discouraging to those who are impatiently looking for the reign of universal peace. It seems to postpone indefinitely the time when people "shall beat their swords into ploughshares, and their spears into pruning hooks."

"Lord Northbrook's statement as to the Government's proposals for the strengthening of the Navy made in the House of Lords last night, will be received to-day with a feeling of as warm approval as was that of the Premier on the previous evening on the great political question of the day. His lordship, in his comprehensive speech, explained that during the last four years the Admiralty had not been idle, but had increased the construction of warships from its previous average of 8,000 tons per annum to 12,000 tons per annum, at a cost to the naval estimates of about £1,000,000 a year. The policy has not been to construct gigantic vessels, but to build ironclads of about 10,000 tons and of a speed of about sixteen knots, which is higher than that aimed at by other Powers. Comparing the English and French Navies, he said that England had thirty modern ships equal to 210,431 tons, against nineteen French of 127,828 tons, and of *quasi* obsolete vessels sixteen ships of 115,500 tons, against twelve French ships of 83,000 tons, and that during the last four years England had put down two ships to the French one.

"Having thus shown England's superiority on the sea, he proceeded to state that it

was proposed to materially increase it by laying down next year four new large ironclads of about 10,000 tons and 15½ knots, two torpedo rams of the Polyphemus class, of about ,000 tons and 17½ knots; ten torpedo cruisers of 1,400 to 1,500 tons, armed with 64-ton guns, and belonging to a class upon which the Navy of the future will largely depend; five protected cruisers of 5,000 tons, with armor at the water-line, flat 10-inch steel decks, a speed of 17 knots, two 18-ton guns, twelve 6-inch 4-ton guns and numerous machine guns, and thirty torpedo boats of about 120 tons for home defence. One ironclad and nearly all the other ships are to be built by contract in private yards, and all the new vessels will carry the most approved armament, and will cost for building £3,100,000 and ordinance £1,600,000, in addition to the ordinary naval estimates. The expenditure is to be spread over five years, by which time all the vessels will be completed, and in the same period £825,000 is to be applied to strengthening coaling stations abroad. The necessity for improving the defences at Portsmouth, Gibraltar, Malta, and elsewhere, is left over for the present, but is under consideration.—*Daily Post Dec. 3rd.*

It is worthy of remark that the only objection made by the Opposition to this policy is that it is not sufficiently strong, and that many more millions of money should be spent by this nation in improving its armaments, that it may be fully prepared for the dreadful conflict of European powers to which nearly all men are instinctively looking forward.

In view of the gigantic warlike preparations being made by Germany, France and other great powers of Europe, this action of the British Government appears consistent and timely, and although the necessity is much to be deplored, the instinct of self-preservation will reconcile Englishmen to this enormous expenditure and increased financial burden.

If the vast sums now being spent in war armaments could be diverted to channels of peace, how greatly the sum of human happiness could be increased! The acceptance of the Gospel of Jesus Christ, which is indeed the "Gospel of Peace," would easily bring this about; but although this is a "consummation devoutly to be wished," it is one that is hardly to be expected. The prophecies of ancient and modern Prophets must be fulfilled, universal war will be poured out upon the nations, and the time is near at hand when he who will not take up his sword against his neighbor must flee to Zion for safety.

G. O.

DEPARTURE.—Elder George C. Lambert, who left Liverpool last Saturday for his home in Utah, has labored in the MILLENNIAL STAR Office for nearly two years, and during that time has done most of the editorial work. His labors in this capacity have been much appreciated by us and the Saints generally, and we give expression to the good wishes of all in asking the Lord to grant him a safe and speedy journey to his family and friends in Zion.

LIVERPOOL CONFERENCE.—A Conference will be held in the Good Templars' Hall, North Gate, Blackburn, on Sunday, the 21st of December, 1884, the meetings to commence at 10-30 a.m., and 2 and 6 p.m.

BIRMINGHAM CONFERENCE.—Meetings of the Birmingham Conference will be held on Sunday, Dec. 28, 1884, at Hockley Chapel, Hunter's Vale, Birmingham, commencing at 10 a.m., and 2 and 6 p.m.

GLASGOW CONFERENCE.—A Conference will be held at 8, Watson Street, off Gallowgate, Glasgow, on Sunday, January 5, 1885. Meetings to commence at 11 a.m., and 2 and 6 p.m.

President John Henry Smith expects to attend the Liverpool, Birmingham and Glasgow Conferences.

ABSTRACT OF CORRESPONDENCE.

ARRIVED.

Elder C. A. Ek, who had charge of the company of Scandinavian Saints that left Liverpool, Oct. 23, 1884, in the *City of Berlin*, thus writes from Utah, under date of Nov. 19th:

"We left New York, Nov. 3rd, at 9 p.m. Had three cars from New York to Ogden, where we arrived Nov. 9th, at 6 p.m. The election did not trouble us any. I found my family well, and feel glad to be with them again."

GOOD NEWS FROM IRELAND.

Under date of December 1, 1884, Elder Robert Marshall writes to us from Belfast, Ireland, in the following encouraging manner:

"Having returned from the country, I write you the result of my labors. I held one meeting in Edenvale, in Mr. Maybin's house; about thirty were present. Mr. Patrick Maybin became convinced of the truth, and I baptized him and his daughter. This makes six souls in that family that have listened to my testimony and gone down to the water. One young lady sent for me to visit her family, as she had been a very attentive listener at the above meeting. I went and reasoned with them, the consequence of which was that she gave herself for baptism; but I thought it better to give her some little time for reflection and for counting the cost. Her brother said he would pay no more stipend to the Presbyterian minister.

"Mrs. Maybin promised to go with me on my return journey to White Well, so as to encourage and witness the baptism of her sister, but, to my regret, she was too ill to go anywhere; even on a short drive. I therefore returned alone and stopped over night at the White Well. Mrs. J. arranged to come up to Belfast and have the ceremony performed sometime soon. On Sunday evening, while holding a meeting at Fortingale Street, judge of my surprise when Mrs. Garlick came in, accompanied by her two sisters; and judge still more of my astonishment and amazement to find that Mrs. Maybin, the sick lady, who had been nearly at the point of death a few days ago, had walked the entire distance to the White Well—nearly twenty miles—and landed there at ten o'clock on Saturday night without a soul with her. Surely the Spirit of God was in the heart of this noble 'Mormon lady! But my surprise did not rest here, for her sister, of the White Well, proposed to go out to the Fourth river, through storm and snow—the snow being four inches deep, and that at the hour of night—and be baptized by me. But was this all? No indeed, for young Mr. Berry, Mrs. Garlick's son-in-law, also proposed to go into the water at this inclement hour and be baptized. And who do you think had the grit to propose to baptize him? Why, none other than Elder Greenwell, with his sick chest and throat. Well, while the meeting was being held, I sat and wept like a child with happiness and gratitude to God. Mr. Berry first heard the truth from me, but Elder Greenwell succeeded in fetching him to the water, when both myself and Elder Wilson had failed. So much for our brave mountain boy!

"A number of the brethren went out with us, as well as Mrs. Garlick, Mrs. Berry and Mrs. Maybin, and I baptized Mrs. J., and Brother Greenwell baptized Mr. Berry, and the Spirit of God rested down upon us mightily. We went to Mrs. Garlick's, and I confirmed Mrs. Jamison, and Elder Greenwell confirmed Mr. Berry,

"I write this for your satisfaction, and if it gives you pleasure, I am happy indeed. God bless you henceforth and forever. Many are getting ready. The work rolls."

THE WORD OF WISDOM.

Sister Frances Brass, under date of Nov. 21, 1884, thus relates her experience in this principle:

"I feel like bearing my testimony to the 'Deadly Teapot.' When my attention was first drawn to the Word of Wisdom in the Doctrine and Covenants, and I was told by the Elders that tea and coffee were the 'hot drinks,' I failed to see why tea, more than other drinks, might not be used by the Saints. I read and re-read, with prayer to the Almighty for wisdom on this matter. I wanted to do His will, but how to give up tea, I hardly knew. What had I left me? I asked myself. Milk, I could not take. Cocoa and chocolate, were too fleah making; neither did I like them for constant drink. I was suffering, the doctor said, from a bad shock of the nervous system. I really wanted the blessings promised in keeping the Word of Wisdom: 'health to their navel, and marrow to their bones.' Wisdom, treasures of knowledge, run and not be weary, walk and not faint, and to be saved from the destroying angel, were blessings indeed. Could not the tea and hot drinks go for them? I was allowing these thoughts to pass and re-pass in my mind, when suddenly I was helped in a way not looked for; a bad bilious attack came to my rescue. For a time I loathed the very smell of tea near me; take it I could not. Months have passed, and no desire to return to tea drinking has come back to me. I have on one or two occasions taken a cup of tea, but it only goes to prove I am best without. I am constantly telling my friends how much better my nervous system is; I feel stronger altogether, and I begin to feel myself in possession of the blessings in keeping the Word of Wisdom.

"Before I close, I must tell you of Sister Cross, who thought she could not give up her cup of tea, but, on reading 'The Deadly Teapot,' determined to overcome, and this morning I had the pleasure of pouring her out a cup of milk, instead of tea, for her breakfast. 'No more tea for me,' she said, and as Sister Osborn, my neice, has kept the Word of Wisdom before coming from London to live with me, I am happy to say tea and coffee are banished from our table."

SELF-ESTIMATION.

THERE are few things more difficult to acquire and more rarely possessed than a fair and true estimate of one's own character, abilities and performances. It is not strange that the young especially should rank them much too highly. Absorbed as they are in their own bright hopes, in the plans and schemes which they eagerly embrace, and in their own very limited experience of life, it is no wonder that they over-rate their own powers, and form an exaggerated notion of their own achievements. Even older persons, who have better opportunities of judging, and have repeated experiences of failure and disappointment, are not free from the folly; and vanity and conceit are by no means the rarest faults to be met with in human life.

Well-intentioned people, realising the injurious tendency of all this, and anxious to avert it, go to an opposite extreme, and cultivate a low and mean opinion of self. They depreciate themselves in a wholesale manner, and would have everyone else do the same. They recommend humility as the highest virtue, meaning by that the mere undervaluing everything they are and have, simply because it is theirs, without reference to its real character or use. Both these extremes are bad, but the latter is the worse, tending as it

does to produce the very evil it deplores. Convince a man that he is unable to do a certain thing, and he will never try to do it; convince him that his efforts are futile, and he will cease to put them forth. But, as human nature is too sensible to be thus convinced of what is not true, the result of such instruction is often a mock humility, which satisfies itself by uttering words of self-disparagement, and counts the insincerity a virtue. The folly of trying to cure one extreme by urging on an opposite one is palpable. Nothing is so good or wholesome as the simple truth, and he who helps us to find out a single real thing about ourselves, does us a far greater service than he could by indiscriminately undervaluing us.

Yet the truth in this mattter is the very thing that is so difficult to obtain. Our attainments, our qualities, our value, can only be judged relatively. It is only as they compare with those of other people, or with some imaginary ideal, that they can be called strong or weak, good or evil, high or low. The strength of one generation is the feebleness of another. The morality of one is the immorality of another. The highest conception of the savage is poor and mean to the civilised man, the meritorious self-denial of the ignorant and neglected youth is the commonplace and every-day action of the well-instructed lad. The opinion that we hold of ourselves, then, is determined by the standard which we apply, and that is largely formed by our associates. It is quite natural that a boy of moderate intelligence and attainments, living mainly among his intellectual inferiors, and measuring himself by them should grow vain and conceited. Probably no moral lectures on the folly of vanity, nor any attempt to disprove his fancied superiority will materially alter his self-estimate. But change his surroundings, put him with his equals and superiors, let him daily mingle with wiser and brighter boys than himself, and gradually but surely the truth will dawn upon him, and the bubble of his conceit will be broken. His standard has risen, and he finds himself looking up with respect and aspiration, instead of looking down with superciliousness. So with everyone of us—we are instinctively, and even unconsciously, measuring our abilities and our characters by those around us. If we happen to be thrown mostly among those who have had fewer advantages than ourselves, who are slower, or duller, or weaker in principle than we are, we straightway plume ourselves upon our superiority. But let us exchange this society for those above us in intelligence, or knowledge, or skill, or wisdom, or social esteem or moral excellence, and we come to think more humbly and more truly of our own attainments.

Not only change of association, but change of thought or action, will often open up to us a truer view of self. Deeper study and broader knowledge often changes the conceited and superficial student into an humble and earnest one, by showing him the boundless regions of thought and truth to be pursued. The diligent striving to accomplish any task worthily reveals new fields to conquer, and protects us against self-sufficiency. The study of the lives of great and good men, the contemplation of nature's wonderful works, the search into her mysteries, the culture of the faculties—all tend to the same result. Whatever opens up new fields and higher views, whatever broadens our minds and deepens our thoughts, whatever raises our ideal of what we may be, also sobers our opinion of what we are.

The humility thus acquired never prompts anyone to underrate himself, or to make loose and general confessions of weakness and sinfulness, the particulars of which he would indignantly resent. It is as far removed from "the pride which apes humility" as from the pride which struts in haughty arrogance. It leads to a lowly estimate of self, not that we may shrink and crouch and stoop, but that we may aspire and strive and rise. It is the beginning of a higher life, the promise of a nobler future.—*Philadelphia Ledger.*

UTAH NEWS.

(Summarized from Territorial Papers.)

The first snow of the season fell in Salt Lake City on Sunday night, November 16th.

The last company of emigrants, J. Alma Smith, President, arrived safely in Salt Lake City, Nov. 19th.

The Supreme Court of Utah, in a recent test case, has sustained the Provo City ordinance, suppressing the liquor traffice.

The full bench of United States district judges have refused Rudger Clawson's application for bail, pending his appeal to the Supreme Court.

Thursday, Nov. 27, was by proclamation of Governor Murray, agreeable to proclamation of President Arthur, set apart for Thanksgiving Day.

A few shocks of earthquake have somewhat startled the citizens of northern Utah and adjacent districts. No material damage has resulted however.

The anti-"Mormon" party of Oneida County, Idaho, have been charged with gross frauds at the recent election, and prosecution of the offenders is talked of.

The people of Wasatch County are intending to build a new State House, for public purposes, which will cost $25,000. It will be built of red sandstone, and its dimensions will be 50x90 feet.

Mr. C. E. Dallin, the Utah sculptor, has been awarded the contract for the statue of Paul Revere. The cost of the statue will be over $10,000, and its site will be one of the squares of Boston, Massachusetts.

A party of nine missionaries, who recently returned from the Southern tates, reported a great deal of ill usage, but had rejoiced in their labors. The most of them had traveled on foot more than 4,000 miles each.

Utah Democrats are very enthusiastic over Mr. Cleveland's success, and big meetings and stirring speeches have been the order of the day. It is not certain, however, that they will be equally jubilant when Mr. Cleveland reads his inaugural address.

A petition has been presented to the City Council of Salt Lake City, asking for the right of way along the banks of the Jordan and Salt Lake City canal, for a railway from the First Ward to the mouth of Big Cottonwood Canyon. The *Deseret News* speaks favorably of this project for increased local freighting and traveling facilities.

Wheat and other farm products are phenomenally cheap just now, the former being quoted at forty-five cents per bushel, and in very little demand at that. Editors and publishers of newspapers are nearly the only persons who are willing to receive it in payment of accounts, which is a striking proof of the proverbial liberality of the press.

Sister Condor, whose two sons were martyred at Cane Creek, Tennessee, and who was herself wounded in the thigh, is still in a helpless condition, and the injured limb remains useless. The wound was much more severe than at first supposed, the thigh having been broken. The surgeon, through intentional malpractice or blunder, had failed to set the bone.

A sad and fatal accident happened at Oxford, Idaho, on the evening of the 12th ult. Nephi Clements and his son, Nephi David, were returning from the canyon with a load of wood, when the wheel ran into a rut, throwing the wagon and load over on top of the man and boy. Mr. Clements was caught under the load, but after a desperate struggle succeeded in extricating himself. Calling to his son and receiving no answer, he hastened to his rescue, finding him under the load and wagon. When taken out the boy was dead. He was aged 12 years, and was the son of Nephi and Betsy Ann Clements. The funeral took place Friday, Nov. 14th, and was largely attended by friends and neighbors.

Mr. McDonnel has been presented with a bronze medal and certificate by Mayor Sharp, of Salt Lake City. They were a testimonial from the Royal Humane Society of Australasia to Mr. McDonnel, for his heroism in saving life in Auckland Harbor, in October 1881; and the Society in sending them to Mayor Sharp to present to Mr. McDonnel, requested his Honor to present them in such public manner as he thought proper. This was accordingly done at a session of the Salt Lake City Council, Nov. 18, 1884. Mayor Sharp made the presentation in a neat speech, and Mr. McDonnel, in replying, stated that he had saved in all five human lives, and had been the recipient of another bronze medal from an English Humane Society for a similar act of heroism.

GOOD ADVICE.—Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things. Your character cannot be essentially injured except by your own acts. If any one speaks ill of you, let your life be so that none will believe him. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with tranquility of mind. Avoid temptation, through fear that you may not withstand it. Earn money before you spend it. Never run in debt, unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak ill of any one.—*Utah Journal.*